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J.N. Hostetter

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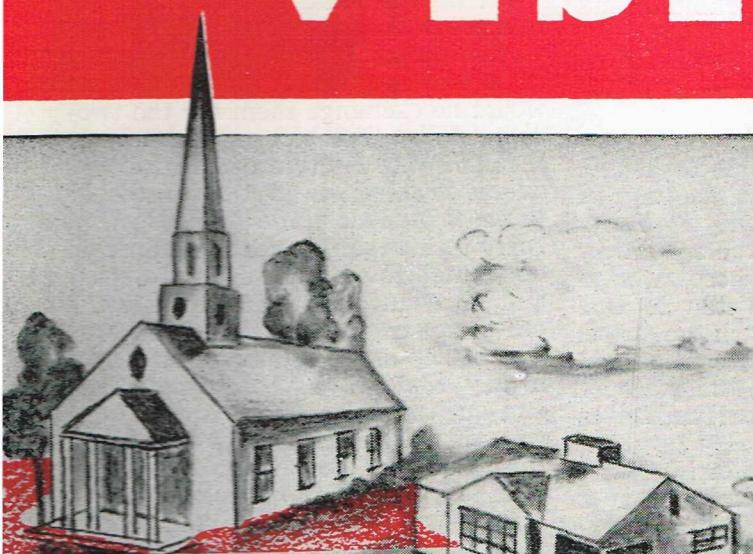
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Evangelical Visitor

Feb. 14, 1955
Vol. LXVIII, No. 4



Tameless Tongue

Norman A. Wingert

Inside the bung,
My mouth, is swung
A boneless piece of flesh, the tongue.
Although within strong stones encaged,
And with but one end disengaged,
The tameless tongue spews forth its rage
At the slightest provocation—
Saucy, frothy fermentations!
Rueful, frothy fulminations!
Mighty muscle! And who can guage
The damage done by tongue's rampage?
Who make amends?

Tokyo, Japan

VOICE OF THE BRETHREN IN CHRIST CHURCH

Conviction

IT IS RATHER strange that the word conviction has come into such frequent use. The only New Testament use of the word—then not in the same form—is in St. John 8:9, when men were being convicted by their own conscience.

Conviction is described to mean: the condition of being convicted. It is when some belief or practice becomes a part of the individual and enters vitally into the warp and woof of his life.

Christians very frequently refer to their convictions. Sometimes it is done in a manner that has it in the element of consideration. Not infrequently, inconsideration characterizes people of so-called deep convictions. What formed our convictions has particular significance as to their true worth and usefulness.

Fanatics are people of conviction; so were Hitler, Stalin, Mussolini, Mary Baker Eddy, and Mohammed. Conviction has just as much good in it as the Bible gives it and no more. Improper grounds for conviction can be disastrous and result in a misplaced emphasis and often a wasted life.

Daniel and his three brethren were carried from their home land to Babylon. They had been taught certain teachings of God that developed certain attitudes we refer to as convictions. The King's meat—what ever it was—and the king's wine-intoxicating cup came up against cross currents in the lives of these four young men. They purposed not to defile themselves with the King's meat nor with the wine which he drank.

It should be noted that their convictions put a third man, Mr. Melzar, in a difficult situation. Probably it meant little to Melzar as a man, whether Daniel and his three brethren ate the meat and drank the wine. But he plainly said being responsible to a higher power, the King, there was a real sense in which his head was in danger.

How Daniel met this situation is of note and indeed praiseworthy. He simply said, "Prove thy servants ten days and then . . ." Their convictions proved their own worth, Daniel and his brethren had no further difficulty, and Melzar could find a way through the situation.

Fortunately or unfortunately, not

every conviction can acquit or condemn itself in ten days. This truth is evident—convictions should be expected to prove their value, and in event they do not, we should re-evaluate the premise that constitutes their foundation.

"Heaven and earth shall pass away but my word shall not pass away." Convictions that are based upon a "Thus saith the Lord" are abiding and productive.

—J.N.H.

That Man!

Thirty years ago the late Bishop D. R. Eyster conducted tent meetings in southern Lancaster County in Pennsylvania. I remember the regularity with which we drove those twenty-five miles or more to listen to this servant of the Lord preach the gospel in his own inimicable style. His mannerisms were his own, and some of his trite sayings imprinted themselves deeply in my memory.

The Oklahoma Brethren in Christ church and its pioneer spirit cannot be separated from this faithful servant of the Lord. His focal points of interest were in evangelism and promoting a gospel that included a provision for the healing of the body.

He represents in a sense an era of the past. Staking a land claim, living under hardships that went with the early settlers, and then emerging as one singularly blessed of God in material things and establishing a church in the meantime, gives evidence to the spirit of sacrifice, deep devotion and piety, coupled with a spirit of determination that God singularly blessed. After a full life exceeding 88 years, he has now answered the higher call. To Sister Eyster we wish the comfort of God's grace as she awaits her release to then join her loved one who has simply gone on before.

—J.N.H.

Ministers, Read!

From the lawyer, the minister may learn to establish his case. The minister usually starts out with a proposition stated in the form of a text, the truth of which he is presumably going to prove.

To do this he must present his evidence, marshal his facts, and set them forth in a logical and convincing manner. This the minister often fails to do. It is not required that every sermon shall be an exercise in logic, a sample of argument, but that it will seek to inform, to instruct, and to convince.

Our sermons frequently lack facts, convincing facts, moving facts. We

are inclined to forget that in all our preaching we must preach for verdicts. We must present our case, we must seek a verdict, and we must ask for an immediate execution of the verdict.—Smith

First-Love Impact!

An Indian had a two-dollar bill. It was not in the form in which he wanted that money. He asked a bishop if he had two one-dollar bills, and if so, would he exchange them for the two-dollar bill. The bishop was able to accommodate his friend, and was not averse to doing so. But he was eager to know the reason for the request. In reply to his inquiry the red man said he wanted to give one dollar to Jesus and he wanted his wife to have the other dollar for the same purpose. The bishop suspected that was all the money the two had between them, and on asking he found it was. He was about to remonstrate with them for giving all they had, even to so worthy a cause; but he had not gotten far when he was interrupted by the Indian, who said, "It might be too much for a white man to give, but not too much for an Indian, who has heard this year for the first time of the love of Jesus."

—Selected

Evangelical Visitor

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Evangelical Visitor



The Brethren in Christ Church and the Mennonite Central Committee

Dr. C. N. Hostetter, Jr., Chairman of the MCC

SINCE 1940, the Brethren in Christ Church has had membership on the Mennonite Central Committee. Since 1950, our denomination has been represented on the Executive Committee, and since 1953, the Brethren in Christ representative has been serving as chairman of the Mennonite Central Committee.

What are the reasons for this association and participation in the work of the Mennonite Central Committee? Our brotherhood's close fellowship with this group was made desirable and necessary when the problems of World War II were impinged upon us. The Civilian Public Service program was the chief reason for bringing us into close association with the MCC. Following World War II, relief for the millions of war sufferers became our Christian duty. The wars which followed in Korea and Indochina increased the number of these war sufferers.

The present ministry of the Mennonite Central Committee falls in five chief categories—relief, peace witness, I-W services, mental health and resettlement aid. These represent larger fields of general concern in which we unite our hands to do a task that none of the denominations could do alone. The program is purely voluntary with the various churches participating in the measure they choose. We briefly review these areas of service.

RELIEF

During the past year, \$1,118,000 worth of material aid in the form of clothing and food was contributed for war sufferers' relief. Three hundred and forty-two thousand dollars in cash was given to support the relief program that has been carried on in

Korea, Indochina, Japan, Formosa and Java and India in the Far East; Jordan in the Middle East; and five countries in Europe with chief attention to Germany and Austria. Over 27,000 Christmas bundles were shipped into these areas including 4,000 sent to the resettled refugees in Paraguay, South America.

An effort is made to adjust the relief program to keep step with shifting world need. Continued shrinkage in material aid and relief funds is effected in areas of diminishing need. Surplus foods from United States Government made available for voluntary agencies are accepted in such quantities as can be distributed on the principles of good stewardship. Following the termination of the war in Indochina, Mennonite Central Committee Workers were among the first to enter this needy country.

PEACE

The Peace Section of the Mennonite Central Committee maintains contact with Government through the National Service Board at Washington, D. C. Contacts with Government are maintained so that our position in relation to participation in war, Universal Military Training and other concerns which effect our peace position may be given proper attention. The Peace Section has provided counseling aid for men who have difficulties in getting a I-O classification. The Peace Section endeavors to interpret to Government our position on these important issues in the hope that within the frame work of the law provision can be made that we can follow our religious convictions without breaking the laws of the State.

Another important phase of the Peace Section witness is its propagation of the non-resistant truth abroad. Definite witnessing literature has been introduced and circulated in Europe and Asia declaring this neglected phase of Christian truth.

I-W SERVICES

During the current year, the men in I-W Service reached a peak of approximately 4,800 men in September, 1954. The releases of men having completed their I-W Service now exceed the number of inductions so that the total number of men in I-W Service is constantly diminishing. It is expected that this number will reach about 1800 by January, 1956. Approximately one hundred Brethren in Christ men have entered I-W Service in the past two and one-half years. (One hundred and thirty-nine Brethren in Christ men served in C.P.S. from 1941-1946.)

The MCC annual meeting, 1954, authorized the MCC "to strengthen its leadership and service to this area and solicit the constituency for additional corresponding financial support." This action was taken because we recognize the tremendous importance of spiritual nurture and care for our young men who are separated from home, family and church in their I-W Service program. This ministry is made somewhat difficult under the present flexibility of the I-W program. At the present time the Mennonite Central Committee, under the direction of the I-W Director, is reorganizing her program of service so as to strengthen our spiritual ministry to our young men. Every church group is encouraged to do its best to minister to the boys.

(Continued on next page)

The Japan Story



Destruction and death rained from the sky on Japan's second city the evening of Aug. 13, 1946. Three hundred and fifty American bombers did it. Next morning sections of the city lay in smoldering shambles. Osaka, the "Chicago" of Japan, was wounded, her industrial backbone and the hearts of her two million people broken.

Into one of these devastated districts MCC moved several years later. Two prefabricated buildings stood out conspicuously among the flattened working men's homes. Equally conspicuous was the symbolism of the buildings, standing as they did for healing friendliness and helpfulness by—of all things!—the very people who had dealt out the destruction.

Of the wisdom and effectiveness of this move by MCC there can not ever be any doubt. Turn the tables, reader, and imagine Japanese coming into your neighborhood to give out food and clothing and friendliness after having destroyed your homes and killed some of your family. Would you not be curious as to what it was in their religion, an entirely strange one, that caused them to do it? And do you not therefore see what "great door and effectual" was opened for Christian witnessing when MCC moved into the midst of these non-Christian war sufferers?

For nearly five years now MCC has served and witnessed in the devastated district of Konohana-ku. Gradually the neighborhood has been building up to prewar density and the MCC buildings no longer stand out conspicuously. But the Christian testimony still does. In these five years there have been material aid distributions of food and clothing and good-will bundles, sewing-room facilities for working-men's wives, playground equipment for the children, literally dozens of English conversation classes (what "a natural" for Christian witnessing!), dental clinic, Bible classes, personal counselling, regular scheduled religious services, and a buttressing of the four Mennonite missionary groups in Japan.

In spite of language handicaps and personality differences and financial squeezes and typhoons (MCC buildings stood in five feet of salt water four years ago), we must believe that history has recorded the Osaka chapter of the MCC Japan story as having been tremendously worth while. Literally thousands have been touched by MCC, many have been deeply impressed by the Christian testimony in deed and in word (they have told us so), and not a few have made personal commitment to Christ as Saviour and Lord. Have these not been MCC's declared objectives?

Across the pages of the Osaka story have marched a varied assortment of personnel, each with his particular traits, but all with the same deep desire to serve Japanese friends "in the name of Christ." How often we sang in our morning devotions together "In Christ There Is No East or West" and "Blest Be the Tie That Binds!"

Norman A. Wingert in the MCC Services Bulletin

LEFT: Brother and Sister Norman A. Wingert are director and matron of the MCC center in Japan which has been moved from Osaka to Tokyo. Previously they served two years in Austria under MCC. Brother Wingert has served for a year in Germany.

Typhoon "June"

"Worst typhoon in history of Japan!" So prophesied radio and newspaper. "June" was reported as being massive (diameter of 350 miles) and powerful. She was to strike in Osaka Monday evening the 13th. Sunday one might have thought neighbors were building arks. Actually they were boarding up their houses. Those who didn't on Sunday, did on Monday. With their houses boarded and propped up, many neighbors deserted to public buildings. Business was at a standstill. MCC piled furniture high, boarded shut windows, moved upstairs. But since there was prospect of eight people's being marooned in the only small upstairs room for a week or two, as in 1950, the Wingerts rode the train ahead of the storm to Tokyo. Anyway, there needed to be some work done on the newly-acquired MCC house in that city. News came that Kyushu had been hit hard. Tuesday Mima-san called us by phone, said the typhoon had hit Osaka, but with little damage and no flood; "June" had unexpectedly veered out to sea.

Just as we were getting the house shaped up again in Osaka, came a telegram from the GC missionaries in Kyushu, "Suggest you come survey damage." Left Friday, arrived Miyazaki Saturday. Much of the city of 100,000 had been inundated. The river flowing through the city had gone on rampage. The GC mission house was in four feet of water. Thirty houses in their neighborhood had been completely destroyed. Thousands of houses were inundated above the floor. What furnishings did not get wet from below did from above when the wind blew off tile from their roofs and let in the rain.

Consulting public welfare officials, MCC, in cooperation with the GC missionaries, decided on a project of furnishing tatami (the Japanese floor mats) for approximately one hundred poor families who had been flooded out. A maximum of six tatami mats per family would cost about ten dollars. Akron immediately cabled funds for the emergency so that there would be no delay in delivering the tatami.

MCC is glad to have been "on hand" for this emergency. It is one of MCC's assignments to "stand by" for earthquake, flood and typhoon disasters, all of which are not infrequent phenomena in Japan. We thank God for the privilege of giving a bit of help to those who are stricken, and are sincerely grateful to God that "June's" full force did not hit the main island of Japan.

—Osaka Mail-bag

The Brethren in Christ Church and the Mennonite Central Committee

(Continued from page three)

PAX Service, which represents the I-W men abroad, has been expanded during the past year. Men are now serving in Europe, Asia, Africa and South America. Brethren in Christ boys serve abroad in Germany, Austria, Greece, Peru and South Africa.

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MENTAL HEALTH

Three hospitals are now in operation ministering to the needs of the mentally ill under the direction of the Mennonite Central Committee. These are operated in a way that they are self-sustaining but are dependent upon the support of the churches for capital funds to build the buildings that are needed to provide the service requested. The first and oldest of these hospitals is located on the Brook Lane Farm near Hagerstown, Maryland. It has accommodations for thirty-nine patients. The hospital is crowded and expansion is necessary. The second hospital, King's View Home, is located near Reedley, California. The third hospital opened during the last year at Newton, Kansas, the Prairie View Hospital, with a capacity of forty beds. The need for a fourth such institution in the East Central States of Ohio, Indiana, Michigan and Illinois is now being studied.

This ministry to the mentally ill is an outgrowth of the work and service of our men during World War II. The Civilian Public Service men who served in mental hospitals across the nation made a significant contribution and enlisted not only the interest of our own churches in this phase of service to the suffering, but awakened a conscientious concern for the welfare of these unfortunate people across the land.

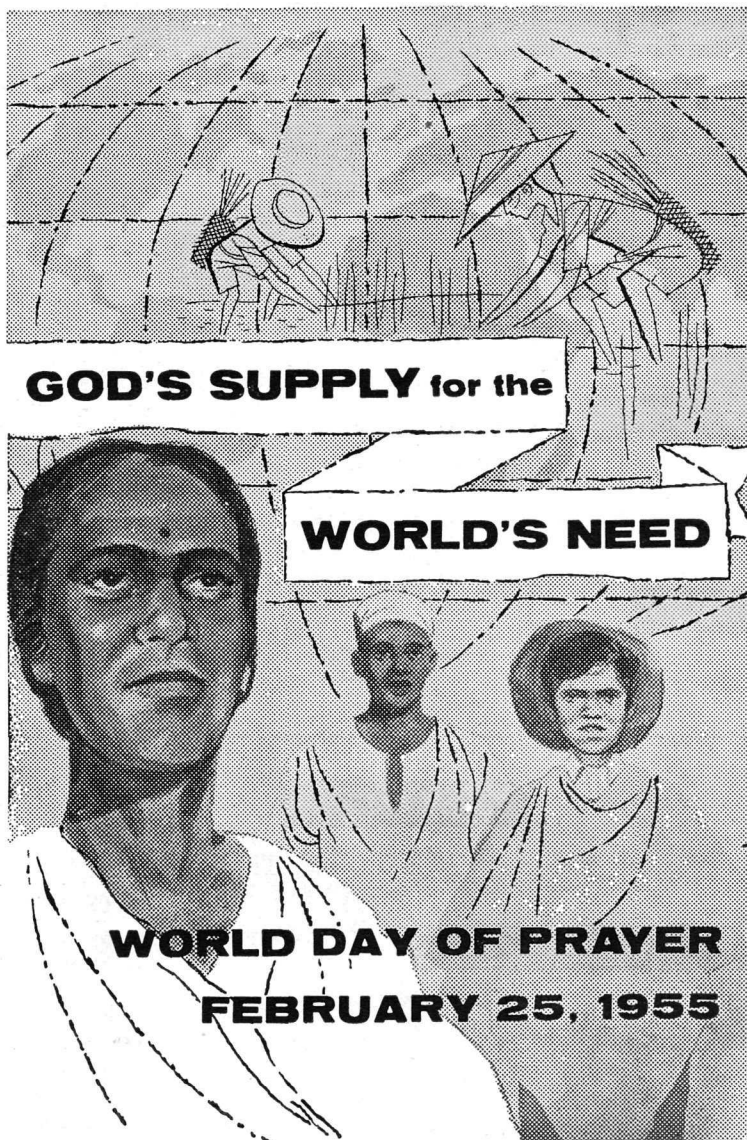
RESETTLEMENT AID

Thousands of unfortunate refugees who have been driven out of home have been resettled under the work of the Mennonite Central Committee, chiefly in South America and Canada. A major portion of this task has been accomplished but continued assistance is necessary to establish these persons in their own homes on a self-supporting basis.

The Mennonite Central Committee is not a church and does not exercise authority over any group. The Mennonite Central Committee is a service organization in which we unite our hands to relieve the needy and suffering, to minister to those who are mentally ill and to unite our voice in witness to the Master's way of love and peace. We do together what none of us could do alone.

"Vicarious sacrifice" is but a long phrase until we see "that strange Man upon a cross" "wounded for our transgressions, bruised for our iniquities" and then we resolve to take up our cross and follow Him.

—Abraham Lincoln



Bible-centered material for the observance of the World Day of Prayer on the above theme may be obtained by writing the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois

"If I Be Lifted Up"

IT WAS A.D. 1733. Three missionaries left the mainland of Europe to turn the Eskimos to Jesus. Greenland was reached after months of severe travel.

The difficulty of their problem was soon evident to the missionaries. How difficult, they soon learned as they saw for themselves the utter degradation of those people. They were dwarfs, ugly and repulsive looking to the last degree. Their minds were in keeping with their appearance, and their habits were unclean beyond

imagination. They were of a spiteful, cruel, malicious disposition. Love was an unknown emotion among them.

But these missionaries were not to be discouraged. They set cheerfully to work. To make these heathen realize the fact of the existence of God and His claims upon them seemed to be the first thing to do.

John Beck, the leader of the group was given special aptness in grasping the language. He translated the

story of creation into their language, with the purpose that they might get right instruction from the start. In spite of their strenuous labors and earnest prayer, these Northlanders would have nothing to do with their God.

After laboring most diligently for five years at the story of the beginnings of the human race they seemed not to have made the least impression upon even one of their hearers. It seemed that their mission was the dearest sort of failure. But the three, sent of God, had no thought of giving up. They plodded on. Beck began the translation of the life of Christ to follow after the story of Creation, when their disinterested hearers would arrive at the point of understanding the true God.

God was not ignorant of their heroic efforts, nor was His honor to be degraded. There was a lesson these men needed to learn—a lesson that has been valuable to others since their time, who, inspired by their example, have sought the salvation of depraved heathen in many lands.

One morning as the translator was working somewhat sadly at his task, the door of the little hut was rudely kicked open and a group of Eskimos pushed their way in. There had been indications of a new hostility and it was not unthinkable that the missionaries might end as martyrs. There was enough evil in the looks of these men, thought the missionary, to expect anything. They crowded around his table, examining everything and turning over his pens, ink and paper.

"And what is this?" demanded Kayarnak, the most villainous-looking of the lot, as he seized upon a sheet of the manuscript.

The missionary explained as well as he could that these "black marks" were words, the same as they were speaking. He made his explanation as long as possible, rejoicing inside himself that the rascal Kayarnak, showed no more mischievous intent than to mess up his papers. After a time their slow brains grasped his meaning.

At last the Eskimo leader exclaimed: "This piece of paper hears, and remembers, and says words?"

Yes, that was true. Once the words were written down, they remained there until the paper was destroyed.

This was most wonderful; unbelievable; and the "talking paper" was handed round from hand to hand.

Then a new idea struck this chief Eskimo. He thrust the paper into John Beck's hand and cried, "Make the paper speak, make it speak; let us hear what it has to say!"

This demand was greeted with yells of delight from the others. The missionary started to read, rather mechanically, happy that his suspicious visitors could be satisfied with something so easily done.

He read bits from the Gospels, and was in the middle of the story of the Crucifixion when he paused, noticing a dread silence. It was so unusual he was sure it could mean nothing other than mischief. He looked up, astonished at what he beheld. Kayarnak's dark and dirty face was convulsed with grief, and streaked with tears.

"Oh!" he cried, "make the paper talk more! Go on, go on! I would fain know about this Jesus, for I, too, want to be saved!"

Had the stones under his feet spoken it would have created no greater astonishment on the part of John Beck. It was as though scales fell from his eyes and he became aware of the great mistake of himself and fellow missionaries. They had tried to teach these savages through their intellect, and had forgotten the words of Jesus, "I, if I be lifted up . . . will draw all men unto me." John 12:32. They had put themselves and their theories between the Cross and dying men. They had held back the water of life for which these benighted souls were thirsting.

With tears of joy and repentance

falling down his face, the missionary explained again and again the story of salvation while his listeners hung upon his words in rapt attention.

Then and there, Kayarnak accepted Christ. When his fellow laborers returned, weary and disheartened from their work in a nearby area, they found their friend in the center of an inquiring crowd of anxious Eskimos earnestly inquiring about the Saviour.

This vicious Eskimo, Kayarnak, became a most helpful assistant to the missionaries. He helped them in the translation of the New Testament. He begged them to tell his people about Jesus and Jesus only. They were happy to follow his advice. This simple native taught them that neither the simplest sort of teaching, argument, or logic can take the place of the words of Jesus our Lord, which are Spirit and life.

It was not long until these servants of the Lord were joyfully counting their converts by scores. The hungry Eskimos came from miles distant to attend the mission services. Other missionaries followed in the wake of John Beck and his friends. Now we are told that all the settlements in Greenland are Christian. Over fifty years ago the last professing pagan died at Proven.

—Adapted from *Herald of His Coming*, C.R.H.

Shabby Living

"Create in me a clean heart, O God; and renew a right Spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." (Psalm 51:10-12)

Dr. Day writes as follows:

A Christian who detours from the walk with Christ into the highway of the devil may fancy for a while that it's all good going. But not for long! There is no sharper anguish than the rising tide of self loathing in a believer who has fallen to shabby living. Gone is that "clean sense of God" which made former days so wholesome. And the cheap indulgences for which he sold his birthright are found to be filled with ashes, like the apples of Sodom.

Well, there will be some who will read or hear these lines and find them a sudden cut of the sword across the

shoulders. Their spirits will start up miserably, wondering if the masquerade is over. Listen! We're happy over your sorrow, provided it takes you in hand through God's way back.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance . . . sorry after a Godly manner . . . for Godly sorrow worketh repentance to salvation not to be repented of."

Nothing can take the place of "the right spirit," that is the Spirit who abides within when we're right. No loss is so impoverishing as to live on without His fellowship, no let down so terrific as to be denied His "upholding."

These are not cold, dead lines of type. There's a Voice here! Break with thy waywardness. Despair not! Cry unto Him and He will surely restore unto thee the joy of thy salvation.

From *"The Borrowed Glow"*

Evangelical Visitor

From Agnosticism To Adoration -- 1954 A.D.

IT ACTUALLY happened. She is a graduate of both New York and Columbia Universities. She is a registered Physical Therapist at a State Crippled Children's Hospital. She is an agnostic and a scoffer. (Believed that neither the existence of God nor the nature of God, nor the origin of the universe is known or knowable.) For twenty-five years the Church had no place in her program. The Bible was not only meaningless, it was repulsive to her. In February of this year a great change occurred. Here is her testimony:

I want to tell you about a wonderful new Friend I have found and what He means to me. To do this we must go back and see what my life was like before I found this Friend.

I was born in New York City. As you can well imagine, there were all types of cultural and educational advantages, as well as all kinds of amusements available. Just picture, if you can, what it would be like to live and work in a small area with about 8 million people. I rubbed shoulders with all types of people—all nationalities, beliefs, and ways of thinking.

I attended Sunday School as a child but it was in a church where Christ as personal Saviour was not taught. We had no religious instruction at home whatsoever. I attended a university where I took a course in Science. I was taught and accepted the theory of evolution. After graduation I secured a good position, had many friends, and enough money to seek whatever pleasures I desired.

I had the mistaken idea that living was just learning to get along with other people, and to enjoy myself. I went to parties—drank and smoked—but after a while I found no more pleasure in these things. I hated smoking but could not quit. I became weary of life. Since I did not know about a personal God, and certainly did not believe in a God of saving power, and since life after death was nothing but oblivion—why not die?

One day in a particularly black mood, I told someone how I felt. The first question she asked me was, "Are you a Christian?" I said "No." She

asked if I believed in God. I said "Yes, in the sense that God is a prime mover." She then told me what Christian faith meant to her. She told it very simply and sincerely. Soon afterward she walked away. I thought she did it because she was afraid I would spoil her character.

You see, my own conscience was condemning me. I saw plainly, as though I was there, that by sinning I had helped crucify Christ. I thought of one means of temporary escape—to get drunk. I had the opportunity. Fortunately God spoke to me and showed me that this was no solution. The person who had witnessed to me suggested that I start reading the Bible. I did, but it had no meaning for me; it was just words. But I stuck to it and prayed that Christ, through His Spirit, would open my mind. He answered prayer. He was really speaking to me in a wonderful way and I was sincerely searching for Him.

I reached and prayed for faith, but it eluded me. I found out that the real problem was my belief in evolution. In Hebrews 11:16 I found that "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." I prayed for help to remove this troublesome theory from my thinking. Once again God answered prayer. I really wanted to believe. For quite a while I was plagued by the question, "Is wanting to believe, and believing one and the same thing?" I believed intellectually, confessed my sins, and knew that Christ could forgive them. Still I had no peace. It wasn't until some months later that I realized not only that He could forgive me, but that He did forgive me. I knew then what Paul meant in Romans 5:1. Being justified by faith I found peace with God through my Lord Jesus Christ.

Very soon after my conversion, perhaps even before I had found peace with God, I came to realize in a very forceful manner, as stated in I Corinthians 6:19, that my body was the temple of the Holy Spirit and that I had been bought with a price—and what a price! Therefore, I should

glorify God in my body and in my spirit which are God's. It was then that I wanted to stop smoking, drinking, cursing, and doing all other things that were defiling the temple of God. I prayed to God for release from these and other sinful habits, and He again more than answered my prayers.

I have been asked what the Bible means to me now. Why just everything! It is a mirror in which I can see myself as God sees me and not as man does. Very early I realized that if I wanted to know what God expected of me, or what He wanted me to do, I should go to His source book—His Word—where He could tell me what He wanted me to know. After all, if I asked someone else to interpret what God was saying I would get only what that person understood God was saying. Regardless of how honest that person was, he would be inclined to include some of his own thinking. I prayed to God, read His Word, and He has revealed to me very definitely what He would have me know and do. What a miracle! From being completely unable to understand, I am now able to read and hear God talking to me. Every spare moment I have I spend in searching the Scriptures so I will not sin against God (Psalm 119:11).

Yes, my new found Friend, Jesus Christ takes my hand and helps me along life's road as I press onward to know and to do God's will. I think you will have to admit that He is a truly wonderful Friend, for in addition to saving and keeping me from sin, He has given me the gift of Eternal Life. I can truly say I am more than conqueror through Christ who strengtheneth me.

If by chance someone reads this testimony who does not know Jesus as his personal Saviour, and the wonderful peace that comes with this experience, won't you invite Him into your heart to abide with you too?

Friend, are you among those who are weary of life? Would you like to know Jesus too? The call of His Word to you is, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

This tract may be obtained by writing to C. R. Heisey, 620 S. Hanover Street, Elizabethtown, Pa. \$1.20 per 100.

The only way to counteract Communism effectively is to outlove, outserve, and out sacrifice Communists.

—Premier T. C. Douglas of Saskatchewan

STUDYING ON A SECULAR UNIVERSITY CAMPUS CAN BE BOTH CONFUSING AND CHALLENGING. TO THE CHRISTIAN STUDENT WHO FINDS HIMSELF IN SUCH AN ENVIRONMENT, THE CRUCIAL QUESTION IS, "HOW CAN I MOST EFFECTIVELY REPRESENT MY CHRIST AND MY CHURCH IN THIS ACADEMIC WORLD WHERE SPIRITUAL VALUES ARE SO INADEQUATELY PRESENTED AND UNDERSTOOD?"

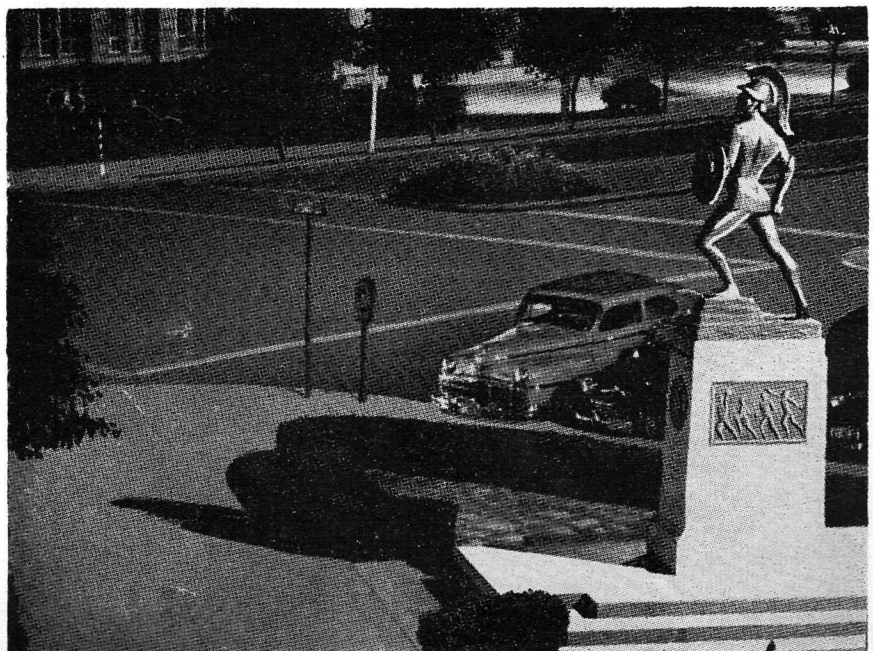
UNIVERSITY PERSPECTIVE

*Orville Heisey, Graduate Student,
Ohio State University*

JUST A DECADE or so ago, many looked upon Christianity as irrelevant to the progress of mankind. Nevertheless, mankind in the nations flavored by the salt of Christianity has continued to progress in at least the intellectual, scientific and technological realms. Becoming more specific in consideration, let's look at the Brethren in Christ church and ask, "Is the Christian position as *we* interpret it irrelevant to the progress—say the *spiritual* progress—of mankind?" I say it is irrelevant to no greater degree than was Christianity as a whole in an earlier day.

But now, what relevance has our witness to life on a university campus? The answer is dependent on the caliber, intent and attitude of the one who bears that witness! It certainly is not a question of yes or no, for Christ desires that all who name and claim Him as living in them shall make Him known. And making Him known is not a simple task. It requires all the faculties and energies we can devote to it, and challenges every facet of our polyhedral life; for consider Christ Himself and how He touched, and gave new meaning to every aspect of the life and times in which He moved. I say the task is not simple, and it involves more than evangelization; there are voids in the life of our day which our witness must fill.

One of our first jobs is that of *informant*. If our conduct or appear-



ance or manner or attitude is different, our presence will raise questions as we brush the fabric of the lives in our sphere of influence. That is our opportunity to make Christ known; our most important witness is to the fact that Christ has wrought a change in our hearts, and that He really does live there now. Then our inquisitor can begin to perceive and can be told the reason for the changes in our manner of life. Changes inside, which he as a natural man cannot discern, effect changes outside which he can discern. The man without Christ

makes little distinction between "faith and works," so the aspects of our life which are open to the observation of society must bear positive, consistent, and appealing evidence to the life within, where man cannot see. To illustrate, the golden delicious apple is tangible evidence of the "apple" principle in the tree which sustained and nurtured it. But its shape, texture, taste, color and aroma are distinctive. The orchardist is counting on this tree to bear this kind of apple. Would he not be disappointed if it bore Jonathans, even though a Jona-

than is also an expression of the "apple" principle?

In my work on the campus as a student and an ambassador for Christ among the unregenerate, I labor as a Christian and not as a church member. Christ is the source and reason for my faith; the church is the support, through fellowship, of my faith. To the extent that I believe in my church and the calling she has to fulfill, my testimony for Christ and my testimony for the church become a harmoniously blended witness. In a chat one day with my advisor concerning my schedule and plans for the future, the question of the draft inevitably arose. It was a privilege then to explain my position in regard to war. As an introduction to this explanation it was happily necessary to inform him of the meaning of Christ to me, and that my convictions on this matter of war are a result in practical affairs of this spiritual experience within. I am very grateful for the powerfully positive witness of non-resistance, for the negative aspect alone would doubtless be repulsive. I am hoping that this word of explanation will also enlighten him about some of the things I think he was curious about as I had observed him observing me.

One day in the physics library I was drawing out a Russian dictionary, which caught the attention of the young man at the charging desk. His remarks revealed that he was not an American and that he was eager to converse with someone who had an interest in something familiar to him. During the conversation I learned that he was from White Russia, had escaped from behind the Iron Curtain, and that most of his family were still over there. He had come over through the efforts of the MCC, for that was the only agency that could help him, although he did not know the nature or purpose of the MCC. I told him about it, and about my own beliefs, and about the commendable work of the PAX boys. He was surprised to learn that there were those who did not believe in war to the extent that they would engage in work like that done by the PAX units. My heart went out to this likeable, lonely fellow, who was touched by the fact that there are some people who believe in *and* practice love. He said in effect, "I wish there were more who believed like that. We wouldn't have near the troubles we have if there were." And I could sense that he was speaking from experience that was undoubtedly cruel and stark when he mentioned troubles.

I had the privilege last winter of

serving in a teaching capacity in the mathematics department, and there was provided a rich opportunity for a silent witness, along with the occasional opportunity for the spoken word. When one is hired by a state university he is not paid to do missionary work, but it is remarkable how subtle opportunities in teaching situations and others would arise to allow a full-glow witness, or even just some sparks. But, oh, how I needed the strength and courage of God's almighty arm, and a compassionate heart to take proper advantage of them. Whether one will submit to the supposed necessity of conforming to the "requirements" of his profession in regard to attire depends, as I stated earlier, on his own attitude concerning the relevance and importance of our "separate" (*from* the world and *unto* God) witness and of the principles of the Scripture in this area of our observable life. It seems to me that anything as relative and fluctuating as the fashions and styles of the world should not slavishly rule the Christian who has a heritage of the teachings of the Word of God as He revealed them to the honorable dead and living who founded and direct our church. We surely believe they were as certainly led of God as were Luther or Wesley, else we are unworthy sharers of the rich heritage in church and nation that is ours.

One of the most important areas and frequent occasions for witness is that of our attitudes. Our attitudes toward the common problems of life, toward the problems of our national life, of our society, of our government, should be so refreshingly different and wholesome in comparison to many of the attitudes of the world-

ling that their fragrance will be an appeal, indeed will be a challenge, to our fellowman. This area, I say, is one of the more easily traveled paths but effective means by which the Holy Spirit can lead men to God through us.

Last year my roommate (a fellow graduate student and earnest Christian) and I had disagreement on points of doctrine peculiar to our church, but shared fine fellowship, nevertheless. Fortunately for both of us and for our witness, we had similar ideas concerning the kind of calendars, pictures, radio programs, and other such items of university life, consistent for one in whom Christ dwells. These, along with our expressed attitudes and occasional remarks, gave rise throughout the year to chats and even prolonged discussions with the three undergrads who lived in the same house. They did attend church occasionally, but it was evidently our responsibility to enlighten them about the way of salvation and to correlate Christ and His will with the life of a university student in the mid-twentieth century.

These are some of the problems, some of the challenges, some of the obligations facing a Brethren in Christ youth on a university campus. Is our witness pertinent, is our witness important, in 1955? In one of our private discussions of spiritual things my roommate made a statement, which I have sensed as typical of the attitude of many fellow-Christian and other students: "I admire you for your beliefs and your stand, and I think you have a part to play in God's plan."



Selvar The Seer Sez,

Sane people learn from the experience of saints of other days. George Mueller was a man of achievement. Herewith is his counsel. It is good for both pastor and people in promoting the program of populating the kingdom of Heaven while we are here on earth: "Here is the great secret of success: Work with all your might but trust not in your own power to achieve. Pray with all your might for God's guidance and blessing. Pray, then work; work, then pray; and again pray and work. Whether you see much fruit or little fruit, remember that God delights to bestow real blessing; this comes in answer to earnest believing prayer."

The Stewardship of Radio Time

George L. Hunt

ALMOST every pastor at some time or other comes into contact with his local radio station and is called upon to use his talent in connection with radio time.

Now I may be unduly enamored of my field, as every enthusiastic neophyte usually is, but as I take up the work of Stewardship Education with our Board of Christian Education, I see a very close tie-in between stewardship and religious radio. Stewardship is concerned with the Christian use of time, and in radio more than anywhere else "time is of the essence." Radio lives by the clock, it works by hours, minutes and groups of minutes. Programs are usually developed on the basis of fifteen-minute segments of an hour, and people trust American radio so much that they set their watches by the program changes.

What radio does with its time is a question that should concern every thoughtful American Christian. If we could teach the principles of Christian stewardship to station owners, managers, and program directors, the effect would be profound. But my concern is that we pastors apply the principles of Christian stewardship to our radio relationships.

In most cases radio time is given to us free of charge. The stations prefer, in handling religious radio, to

give rather than sell the time. The reason for their policy goes back to the principle that they can exercise greater control over time they give than time they sell. Commercial religious programs, particularly on small struggling stations, get away with murder because the owners of the stations need the money and are afraid to question the sponsor's taste. But free time can be dropped at a moment's notice if it fails to live up to the standards of the station.

How can we best discharge a stewardship of radio time. Out of two and



a half years experience as a Council of Churches radio chairman I submit these recommendations:

1. Accept your opportunity with a keen sense of responsibility and with the assumption that the man who asked you to speak on the radio believes you are qualified. No pastor among us has a right to feel that radio is an extra job that we can ignore. Through radio most of us will reach more people in a single day than we reach in years of pulpit preaching.

2. Realize that radio talks come under a specialized field. A three-point sermon can hardly be condensed into a six-minute talk. Radio messages should be especially written or adapted to that use.

3. Do not aim your devotional talks only at the aged, sick and infirm. They are probably a minority (though a very appreciative one) of your radio congregation. There are housewives pausing at their chores, men just getting ready for work, people who seldom see the inside of a church but who listen to the radio, and your own faithful parishioners who will be listening because they love you.

4. Trust the judgment of the station, and their radio chairman, as to the content of good religious radio. They know whether your star soprano, who would love to get into radio, will hinder or help the program; they have standards which

they have arrived at as the result of long study and experimentation. They know that a devotional service is not properly an occasion for the pleading of special causes like temperance or planned parenthood. They will help you to find another time for your particular "bite" if they feel the "bite" merits the time. And both the station and the radio chairman will be open to every intelligent suggestion you have for improving their radio ministry.

5. Let us suppose you have been asked to participate on a fifteen-minute devotional service. The script provides for an introduction, an opening collect, or call to worship, ten verses of Scripture, a six-minute talk, two minute prayer, benediction, and two hymns. This order has been proved by experience to provide good balance for the best use of fifteen valuable radio minutes. We become poor stewards of that time if we insist on (a) preaching 10 minutes, (b) running up to the very last split second of time, (c) refusing to abide by the order of service because we believe in spontaneous worship (like the man who said he could not pray by the clock), and (d) selecting songs that lower the musical and religious standard set by the station and the committee.—The radio time you are given is a trust from God to be used in His service and for all mankind.

The author was formerly pastor in Wilmington, Delaware and chairman of Wilmington Council of Churches Radio Committee; now Assistant Director, Department of Adult work, Presbyterian Board of Christian Education, Philadelphia. (Reprinted from Monday Morning)

There are preachers who have a wealth of thought, but spoil it all by having too much thought of wealth.

"Believers resemble the moon, which emerges from her eclipse by keeping her motion, and ceases not to shine because the dogs bark at her. Shall we cease to be professors because others will not cease to be persecutors?"

—Wm. Secker

"A godly man does not sin secretly. He knows that God sees in secret. As God cannot be deceived by our subtlety, so He cannot be excluded by our secrecy."

—Thomas Waston

Evangelical Visitor

These enjoyed and benefitted by a "retreat" under the leadership of Benjamin and Dena—some months ago. A noteworthy indigenous effort.



More about the Fortieth Anniversary
of Our India Missions—

Missionary Retreat

Beulah Arnold

"Come ye yourselves apart into a desert place, and rest a while"—Jesus, Mark 6:31.

JESUS HIMSELF showed clearly the urgency of going apart from our regular duties to feed upon the Bread of Life. Because of "another urgency"—that of getting the Word out to the people while we have the privilege of working—we are tempted to keep at our tasks, perhaps, and neglect the specific command of Jesus to "come apart."

Our second Missionary Retreat convened at Banmankhi—a desert place in the sense that it is, perhaps, the quietest of all our mission stations and, perhaps, possesses the most verdant beauty. It seemed to me that Nature was at its peak of beauty and that every blade of grass and flower and shrub was cooperating to make the retreat a grand finale after all the work of planning the Fortieth Anniversary . . . Coming out of a heavenly four days of feasting with our Indian brethren and sisters, and almost immediately into this retreat was more than I deserved, I knew; but my fel-

low missionaries who had laboured long and were tired deserved the physical rest and relaxation of such a Retreat.

I shall never forget the atmosphere and the hospitality we experienced through our kind hosts and hostesses, the Buckwalters and the Smiths. The arrangement of the tents and of the eating place outside blended in with the gala colors of the flowers and shrubs surrounding them.

The Retreat was made more precious by the presence of neighbors and missionary friends who work in Bihar Province who came in as they could get release from their duties—some for a day, two days, three days, and some for the entire four days. A jeep-load came from Darjeeling, the farthest point away—outside Bihar Province. These all appreciated the invitation to come and gave expression to the blessings they had received.

We met in the little aluminum chapel in Banmankhi several times a day for prayer fellowship and to listen to spoken messages. As we bowed our heads before God, we experienced again the blending of kindred spirits, the touch of Christ, and the sure retreat around "one common mercy-seat."

We were very fortunate in our three speakers: Bishop Arthur Climenhaga, Bishop Henry Hostetter, and the Rev. Floyd Banker, who came to us from the Wesleyan Methodists



We do not yet have a picture of the missionaries present at the Banmankhi Retreat; but you will appreciate this picture, received recently, of the missionaries and a friend or two gathered at Madhipura to welcome the Hokes upon their return in 1954.

of Bombay State. Brother Banker is a man whom God is using to stir up the Indians as well as the missionaries on present-day revival in India; how it has come about, the stirrings or signs of revival, and its effect upon the work here in India. We were moved by his messages, as well as by the unique messages of our own two brethren. God led in such a definite way that each message fit into its proper channel; and we praised God and confessed our failures and faults, and in our weakness we saw God glorified. I believe that God spoke definitely to each heart and vows were made to Him during those wonderful days.

Thank God that our prayers may rise as sweet incense every morning before the day begins, in the Morning Watch. Perhaps this was a conviction on many of our hearts, that it should be so—; at least, it is a conviction on mine.

*"Jesus calls us, o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, 'Christian, follow Me.'"*

The Gospel is not good advice: it is good news.

—Dean Inge

If some folks didn't have troubles, they'd have an awful time carrying on a conversation.

—Kitchener Record

Navajo Mission, Bloomfield, New Mexico

Counting blessings at the Navajo Mission for 1954 is an experience to stimulate our faith.

God gave:

An increase in Sunday school attendance.

An increase in the Hospital ministry.

An enlargement of the school program.

Some much needed equipment for the mission plant.

The funds necessary to keep the operational budget out of the red.

A fine group of laborers for the harvest field.

Some hungry hearts that opened to the message of Jesus' love.

Great is thy faithfulness!

Morning by morning new mercies we see;

All we have needed Thy hand hath provided,

"Great is thy faithfulness," Lord unto us!

—the Navajo Mission staff

OBITUARY

IASHE—Lorenzo Iashe, Navajo Evangelist, 35 years old, departed this life January 8, 1955 at the Albuquerque Sanitarium, four days following major surgery. He is survived by his wife, Martha, and three children: Samuel 4, Rebecca 3, and Leland 1. (An account of his conversion may be found in the April 27, 1953 issue of the *Evangelical Visitor*.) Brother Iashe labored in five consecutive Camp Meetings at the Navajo Mission.

Houghton Mission, Ontario, Canada

We are glad to report gradual progress in the work here at Houghton.

The Sunday school rooms in the new addition to the Frogmore church are now in use and greatly appreciated; and the main auditorium was completely redecorated, just in time for our fall love feast which was held November 20 and 21.

Bishop Edward Gilmore and Elder Earl Sider ministered to us during the love feast. An elderly sister was received into church fellowship during the Sunday morning service.

Two weeks of revival services were held, beginning the evening of November 21, with Bro. Earl Sider as evangelist. We greatly enjoyed the preaching of the Word, the Christian fellowship, and ministration of the Spirit during these meetings. Eleven persons sought the Lord at the altar; two of them for the first time.

During the two weeks a total of seventy-five home calls were made, and many persons admitted their need of salvation.

On the second night of our revival a gospel team from Messiah College visited us and brought a challenging program.

On the evening of December 18 a group of young people from Houghton Centre and Frogmore met at the mission home to prepare a number of Christmas baskets, which were distributed to various homes, as the group went singing Christmas carols. Many expressed their appreciation for the baskets, and the messages in song.

Please pray with us that the Lord may bless, and direct His work here, and bring hungry souls into free and full salvation.

—The Workers

We Don't Want a Crowd

Because our old chairs are no longer safe. Already too many people have fallen to the floor when the chair beneath them gave way. Now, if you don't think that was a let down! The only answer is new pews. Please help us pray at this time of crisis.

The following is a letter received from Peggy Norton a twelve-year-old girl, who was saved at our mission one year ago and recently moved to another city.

Dear Myrtle and Ruth;

Just a note to tell you I haven't forgot all the nice and wonderful things you did for me. I miss your little church which brought such comfort to my heart and life, and I miss the wonderful people in it. I wish I could be among you on prayer night and on Sunday. I hope some day to come back, for it brings tears into my eyes when I realize I'm here and not there.

How is little Beth and Mr. and Mrs. Loft-house and all of the others? Tell them I miss their happy, smiling faces and kind words.

I have so many things to do that I have to go. Good bye and may God have his faithful hand always over you and your good friends, and may he bless and keep your church well from all dangers.

Yours always,
Peg

Workers at Toronto Mission

Canoe Creek, Pa.

The wonderful moving of God in our midst during the last few weeks made us feel like the Psalmist when he said, "My heart is inditing (bubbling up) a good matter . . . my tongue is the pen of a ready writer." Ps. 45:1.

In regard to our two-weeks revival which ended Jan. 9, we are very happy to report that the armies of Satan that had rallied so hard against us to keep the revival at bay, have been defeated by the Lamb's blood, and a mighty revival is still sweeping over our souls. Hallelujah!

We appreciated the humble way our evangelist, Ralph Palmer, labored for us during the revival. His heart-searching messages night after night resulted in 26 souls seeking God at an altar of prayer, and we could feel the mighty moving of God's spirit as some of the people took their places making confessions and restitution.

There were several points of interest that we want to mention about the revival that really brought a thrill to all our hearts:

1. The "ages" of the seekers that sought the Lord spreads evenly from 7 years to 60. All received victory in their souls.

2. A young boy 16 years of age, who we thought would not have the courage to step out for Christ came

CHURCH NEWS

to the altar and received Jesus as his Saviour. He came to the altar the following night, bringing with him his two younger brothers to help them seek the Lord. This indeed brought a thrill to our hearts. Praise the Lord!

3. Two young mothers sought the Lord and found real victory in their hearts. They requested prayer for their unsaved husbands.

4. Several Amish families from Big Valley (near Bellville) who have only recently received light on holiness, attended our revival. Our hearts were made to rejoice as they testified of their new found joy.

5. Hearts were stirred in the homes as the evangelist and pastor went from house to house to declare the Gospel to them.

We wish to request prayer for all our new converts and we hope this revival fire will spread from our hearts to your heart and from shore to shore. Glory, Hallelujah!

—Art W. Cooper

CANADIAN CONTRIBUTIONS TO FOREIGN MISSIONS

Fourth Quarter, 1954

Balance on hand Oct. 1st, 1954.....\$1,198.33

Receipts

Boyle Congregation	43.10
Markham Congregation	108.08
Cheapside Congregation	28.10
Sherkston Congregation	70.00
Howick Congregation	32.50
Bertie Congregation	200.00
Girls' Bible Class Markham S. S.	
for Orphan	25.00
Nottawa Congregation	37.62
Wainfleet S. S.	
for Arthur and Phyllis Pye	32.17
for A. D. M. and Nellie Dick	32.17
for Mary Jane Shoalts	32.17
for Lewis Siders	32.17
Wainfleet D.V.B.S. for Peter and Mary	
Willms	170.00
Sunbeam D.V.B.S. for Peter and Mary	
Willms	30.00
Sunbeam Sunday School for Orphan...	50.00
Sunbeam S. S. for Arthur Pyes.....	7.00
Sherkston Congregation	41.53
Markham Congregation	79.70
Sunbeam S. S. for Mary Jane Shoalts	
Bertie Christ Crusaders for Japan	5.00
Bertie Christ Crusaders for Japan	19.02
Springvale S. S. for Mary Wenger.....	28.22
Wainfleet S. School	350.26
Rosebank Congregation	57.27
Bertie Ladies Bible Class for	
Arthur Pyes	30.00
Bertie Congregation	500.00
Personal Contributions	784.25

Total receipts October, November,
December

2,825.33

Total Receipts including balance of
third quarter

4,023.66

Disbursements

Africa General	\$1,500.00
Africa Special	4.00
India General	100.00
India Specials	253.51
Japan Fund	249.02
Israel Fund	328.22
Lewis Siders on furlough.....	32.17
U. S. A. Exchange Credit	
on above three items	17.78
Cable	4.25
Exchange and Postage	4.50

Total Receipts as of Dec. 31, 1954.....

4,041.44

Total Disbursements,

Dec. 31, 1954.....

\$2,475.67

Balance on hand Dec. 31, 1954

\$1,565.77

G. C. Sheffer, Canadian Treasurer



Dedication Service speakers: l. to r., Revs.
Fred Frey, C. N. Hostetter, Jr., H. N.
Hostetter

Manor Church Dedicates Enlarged Church

The first services in our newly-remodeled church were eagerly anticipated. Early in July we had moved to the Mennonite school basement next to the church for our Sunday school and church services. This was very convenient as we could see the progress of the building program when we attended church.

This addition and remodeling program included digging out a basement for classrooms, new rest rooms, auditorium and furnace room. Also, recessing the pulpit, new lighting system, carpeting, pews, heating system, digging of a well, water system, redecorating, new windows, and nursery. The total cost was \$27,000 of which nearly two-thirds is paid.

The Dedication Sunday services were preceded by four evenings of Prophetic and

Evangelistic services, Dec. 1, 2, 3, and 4. Bro. Arnold Gruen, a converted Jew, and Dr. C. N. Hostetter were the speakers.

Sunday afternoon, Dec. 5, at 2 o'clock was the Dedication service with Dr. Hostetter preaching the Dedication sermon. Bish. H. N. Hostetter led the Rite of Dedication.

4 P.M. Open House.

At 7 P.M. the Samuel Wolgemuth family gave the evening program. The Crossroads Girls Trio sang in this service. Special music in other services was given by Manor Girls Trio, Dourte Mixed Quartette, and Manor Mixed Trio and Quartette. The services were moderated by our Pastor, Fred Frey.

Now that our church is finished and we are using it again, our prayer is that God will use us as a congregation to better serve our community and win the unsaved for Christ.

—L. L.

Boyle, Ontario

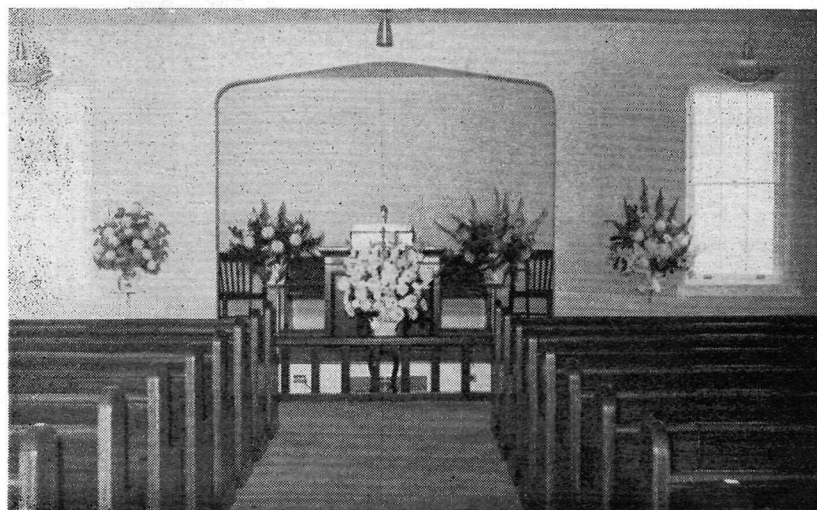
The Boyle congregation is happy that the building project has advanced sufficiently to enable us to use our new basement for Sunday school. We are looking forward to the completing of this project, and ask you to join with us in prayer that the needed funds will be raised.

In October we were inspired by the challenging message of Ralph Palmer from Virginia, whose full time is devoted to the distribution of gospel tracts. By this ministry he is able to reach thousands for Christ. What a blessing, that we can be sharers in this great work of evangelization!

We were pleased to have Rev. Wilbur Teal, Free Methodist pastor in Ridgeway, as guest speaker at our regular C. C. program in November.

A new door of witnessing has opened for the Wainfleet Gospel Four, one member of which is from our congregation. They have started a program of sacred music over CHVC Niagara Falls. God's blessing upon this venture is evidenced by the heartwarming responses of hungry souls. The quartet can be heard over this station every Saturday at 11:45 a.m. We trust that this step will spur the rest of us to greater service for our Lord.

Mr. Harvey Toews, representing M.C.C., spoke to us on the evening of January 13, in the interest of the Ailsa Craig Farm which is soon to open its doors to delinquent boys. Our former passive attitude that "someone ought to do something about juvenile de-



Interior of the recently remodeled Manor Church

linquency" has turned into action. Let us pray that many wayward boys will be brought to Christ through this new effort.

We are looking forward to a series of revival meetings scheduled to begin on February 13, with Rev. Charles Rife as our evangelist. Will you help us pray for an unusual reviving?

Rosebank, Hope, Kans.

"In everything give thanks." We at Rosebank are indeed thankful for the omnipresence of God. Our minds are drawn back to the past year to the bountiful blessings He showered upon us.

During the past year we have enjoyed the presence of visitors in our services. The presence of each was appreciated and added inspiration.

On Sunday, August 29, baptism was administered to three of our young people. We as a church are glad to extend fellowship to these and together may we worship God in spirit and truth.

Oct. 30 and 31 we had our Love Feast at Rosebank. It was indeed a spiritual feast and the presence of God was felt. We were happy to have a number of visitors with us. Bro. Percy Cassel, who later held our revival meetings, was present for our Love Feast.

Our fall revival meetings are in the past, but we are so glad to report that God met us during these meetings, and there were definite victories won. There were a number of hands for prayer and seekers during the two weeks of meetings. We know God was dealing with souls, and we were also aware that Satan was testing. We feel the Holy Spirit was faithful in giving precious souls one more opportunity to accept Christ.

We enjoyed Bro. Cassel's nightly messages given in a plain, simple way, under the anointing of the Holy Spirit.

Sippo, Ohio

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works." Ps. 9:1.

We are glad to report that our Sunday school attendance is increasing. The enrollment on the board has been changed from 80 to 105 for which we are thankful. The interest has been good, and only a few leave after Sunday school.

Oct. 17 was our Rally Day, we had 115 in Sunday school.

Nov. 8-21—Revival meetings, with Bro. Walter Winger as our evangelist. We enjoyed his messages very much, and the children came out to hear the stories about Africa. Bro. Winger was interested in getting into the schools to talk to the boys and girls about Jesus. The attendance of the meetings was good, and much good was done.

One night of the services, Katie and Alma Bollinger were with us. They were representing the Benevolent Board. They had the forepart of the service, and their messages were inspiring.

Nov. 20, love feast time. This is a time of fellowship when the saints get together to commemorate the Lord's death. Bro. E. H. Hostetler, from the Christian Fellowship Mission, was our guest speaker.

Nov. 24, a thanksgiving service. This time of the year we are especially thankful for the natural blessings, although the Christian has the spirit of thanksgiving in his heart the whole year around.

Dec. 22, the Christmas program. The young people rendered a fine program of plays, recitations, and songs. We especially enjoyed the children who did so well. The program was under the direction of Esther Mohler and Katie Helmuth.

Dec. 31, watch night service. We thanked the Lord for all the many blessings of the past year, and started 1955 with a prayer that it will be a year of humble service for our Master.

—L. T.

"These Were More Noble"

We are firm believers that a Christian needs not a snapshot of, but a time exposure to the Scriptures. In September of 1954 we were attracted to a nationally-known Bible reading plan that we felt could prove most profitable. Accordingly, we introduced to the Berean Bible Class of the Brethren in Christ Sunday School of Upland, California, a project called "Bible Mastery Month," which was designed to read the book of Ephesians through at least once a day during the month of October. Emphasis was placed on this exercise as a "course in personal revival." It is known that this practice keyed the life and ministry of both Dr. James M. Gray and D. L. Moody.

The challenge was placed before the class as a strictly voluntary venture, and as we expected to gather some facts and figures, it was stressed that in no way was it to be competitive. The entire book was to be read, if possible, at one sitting, and at all times in a leisurely manner. At the end of the month we had an "experience meeting" in which all were free to give voice as to any way in which each was affected.

It is not possible to here record the spiritual value of this project to these good saints, but we are inspired by the fact that the epistle was read through a total of 445 times. Individually the readings varied as follows: 63, 60, 36, 30, 28, etc.

This type of an exercise is to be heartily recommended for a S. S. class, an entire Sunday school, and even an entire congregation, headed by the Pastor. As H. H. Halley says: "This suggestion if followed would produce a re-vitalized church, and bring about a grand revival, provided the minister himself thoroughly believes that the Bible is God's Word."

A simple outline will be sent upon request to any teacher desiring the same by addressing, J. M. Book, 247 Euclid Pl., Upland, Calif.

The teachers,
J. M. Book
H. R. Alderfer

Abilene, Kansas

On Aug. 29, 1954 we fellowshipped in our usual Sunday morning service with our pastor Eld. Paul Snyder bringing the morning message. Following the message we participated in a communion service, the last with Brother and Sister Snyder before leaving us for their new field of labor. During the evening service, following a sermon on baptism by our pastor Bro. Snyder, a baptismal service was held in which our Bishop Monroe Book administered the rite of baptism to two men, one in his late teens, the other quite advanced in years. In this we

have been reminded again of the power of the Holy Spirit still working in the hearts of the old as well as the young.

On Aug. 30, Monday evening we gathered in our church basement for a fellowship farewell dinner in honor of our pastor, Brother Snyder and family who have served us the past two years. With the joys which always attend these periods of fellowship there is mingled a sense of sadness when we are conscious of the fact that farewell must be said, as we were all loathe to give Brother Snyder, his wife and family this word. Our prayers accompanied them to their field of labor with the congregation in Carlisle, Pa.

Elder David Musser, a member of our congregation, has so graciously consented to fill our pulpit. To him we are grateful as well as for the messages he is bringing us.

On Nov. 13 we held our annual fall love feast.

Nov. 15, a two weeks revival effort began with Eld. Percy Cassel from Kitchener, Ont., Canada, as our evangelist. We were blest with heart-searching messages. Conviction was manifest with a few making open confession of a spiritual need.

Though we are a small congregation yet with our spiritual fervor renewed we move forward by God's help.

—A. G. E.

BIRTHS

"Children are an heritage of the Lord"

LONG—Rev. and Mrs. Alden Long and Wendy, Grantham, Penna. announce the birth of Theodore Alden, Jan. 17, 1955. Mrs. Long was the former Mary Kathryn Stern.

LEHMAN—Rev. and Mrs. Earl Lehman and sons Freddie, Donnie, and Jerrie announce the arrival of John Marlin, Jan. 19, 1955. Mrs. Lehman was the former Ruth Joan Brechbill, Grantham, Pa. Rev. and Mrs. Lehman are serving a Baptist pastorate, Lebanon Springs, New York.

RESSLER—Mr. and Mrs. Melvin Ressler (Jane Roberts) welcome a girl, Karen Marie, into their home Dec. 8, 1954. A sister for Ivan.

FREY—Mr. and Mrs. Jay V. Frey (Pauline Miller) are happy to welcome a sister for Thomas, born Jan. 25, 1955.

HEISEY—Rev. and Mrs. J. Wilmer Heisey welcomed a new member to the Navajo Mission staff January 28, 1955; Mary Jane, a sister for Paul and Nancy.

TEMPLIN—Mr. and Mrs. James Templin, Lebanon, Pa., announce the birth of a son, James Elwood Jr., on January 12, 1955.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

WENGER-POE—Miss Isabell M. Poe, daughter of Mr. and Mrs. Roy Poe, Chambersburg, Pa., became the bride of Joseph Wenger, son of Mr. and Mrs. Paul B. Wenger, Chambersburg, in a beautiful wedding ceremony at the Chambersburg Brethren in Christ Church on Saturday afternoon, Dec. 4, 1954. Bish. Charlie B. Byers performed the ceremony. Mr. and Mrs. Wenger are residing in Philadelphia, where Mr. Wenger is serving his term in Alternate Service.

Evangelical Visitor

HESS-MARTIN — The marriage of Miss Verna Mae Martin, daughter of Mr. and Mrs. Jacob Z. Martin, Elizabethtown, Pa., to Henry B. Hess, son of the Rev. and Mrs. J. Zeigler Hess, Quarryville, Pa., was solemnized Jan. 22, 1955 in the Elizabethtown Brethren in Christ Church.

The father of the bridegroom officiated, assisted by the Rev. Samuel Brubaker.

OBITUARIES

"Blessed are the dead which die in the Lord."

EYSTER—Bishop David R. Eyster was born in Franklin County, Pennsylvania on September 2, 1866 and peacefully fell asleep in Jesus on January 11, 1955 at the age of 88 years, 4 months and 9 days. He, with his parents, George and Margaret Eyster, moved to Kansas 1875.

Bishop Eyster was converted at the age of nine and united with the Brethren in Christ Church shortly afterwards. In 1897 he was ordained to the ministry, and in 1907 was elected as the first bishop of the Oklahoma Church in which office he served until his retirement in 1946. During these years he traveled also as an evangelist in the states and Canada, engaging in about three hundred revivals.

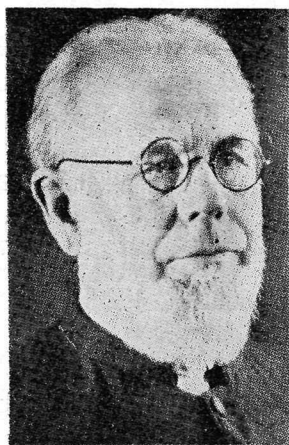
WORDS OF APPRECIATION FOR BISHOP EYSTER

All who have known Bro. Eyster during his active life and service have been deeply impressed by a man deeply consecrated to God, who allowed himself to be used.

A pioneer leader in new fields, preaching a full gospel with an evangelistic emphasis, a strong faith in divine healing, a ministry to the poor and needy, an executive in his local work, and a father to the Oklahoma Church adds up to a useful, rich, meaningful life. Sr. Eyster has said when calls came in for prayer for sick folks, "no night was too dark, no weather too bad, no distance too great to discourage him from going to pray for the sufferers. He filled many responsible places. The Church has lost a great leader and a soul winner."

"And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" II Sam. 3:38

Bishop R. I. Witter



The late Bishop D. R. Eyster

He and Sr. Eyster, the former Agnes Landis, celebrated their 66th wedding anniversary on February 28 1954. He is survived by his wife, three sons, Ray L. and Jesse L. of Thomas, and John H. of Kinta, Oklahoma; five daughters, Mrs. M. G. Engle (Margaret), Mrs. P. B. Friesen (Edna), Mrs. Aaron Switzer (Annie), Mrs. Paul Lady (Mary) of Thomas, and Mrs. Leslie Unruh (Martha) of Upland, Calif. Also surviving are a brother, Jesse R., of Upland, Calif.; 27 grandchildren and 52 great-grandchildren. Preceding him in death are one son, one daughter and two grandsons.

He was a loving husband and father, intensely interested in the welfare of his children and grandchildren.

Funeral services were held on Jan. 14, 1955 at the home and at the Bethany Church with Bishop R. I. Witter in charge. The opening Scripture and obituary were read by Rev. Ira G. Engle. Rev. Clyde Denny of Leedey, Okla. had opening prayer and Rev. Albert Williams of the Brethren Church of Thomas had the closing prayer. Bishop M. G. Engle's presence on the platform was also appreciated. Interment was in the cemetery adjoining the Bethany Church.

A TRIBUTE TO THE MEMORY OF BISHOP D. R. EYSTER

In a denomination no larger than the Brethren in Christ Church one of the advantages is that almost everybody can know the church leaders from coast to coast. This was the gracious privilege of many people both in and out of our fellowship scattered throughout the United States and Canada in relation to the late Bishop D. R. Eyster of Thomas, Oklahoma, who has now crossed the line of worlds and entered into a well-earned rest.

How numerous are the people who were greatly moved by his far-reaching ministry. Capacity audiences and well lined altars of sincere people seeking God for pardon, the baptism of the Holy Ghost or healing were common occasions with him in the active days of his evangelistic career. Many will no doubt revel in heaven's glory through eternity who would have missed it but for our departed brother's ministry.

His was not a trained ministry from the academic viewpoint (though he was a promoter of Christian higher education), but his sincerity coupled with profound conviction made his ministry attractive. This noticeable quality brought people from all walks of life to hear him preach night after night.

We feel it is well within the bounds of propriety to say that the Brethren in Christ Church in Oklahoma and Jabok Bible School are lengthened shadows of this servant of God, and it reveals what one ordinary man can accomplish in the span of life when he is a completely dedicated soul.

He was one of the few men whom God could trust with a little extra share of this world's goods. Many are the needy folks who could testify that life's load was somewhat eased because of his liberality. How often we heard him say, "God told me when I was in debt that if I would give Him a dime out of every dollar He would bless me." His gifts reached to all phases of the church's program. Let us who follow seek to imitate his walk insofar as he followed Christ. We trust God will continue to raise up worthy successors throughout the brotherhood who, challenged by the sacrificial efforts of such men, will hold the banner high until Jesus comes.

E. J. Swalm

What is the real value of a thing but the price it will bear in eternity?

Missions Abroad

India

General Superintendent: Dauram Madhipura, N.E. Rly., Dist. Saharsa, N. Bihar, India. Rev. William R. Hoke

Saharsa Mission: Saharsa, N.E. Rly., Dist. Saharsa, N. Bihar, India. Dr. and Mrs. George E. Paulus, Misses Mary B. Stoner, Esther G. Book, Evelyn Bohland

Barjora Mission: P.O. Tirbeniganj, via Murliganj, N. E. Rly., Dist. North Bhagalpur, N. Bihar, India. Rev. and Mrs. Arthur L. Pye, Misses Ruth E. Book, Mary J. Shoalts

Madhipura Mission: Dauram Madhipura, N.E. Rly., Dist. Saharsa, N. Bihar, India. Rev. and Mrs. William R. Hoke

Banmankhi Mission: P.O. Banmankhi, N.E. Rly., Dist., Saharsa, N. Bihar, India. Rev. and Mrs. Allen S. Buckwalter, Rev. and Mrs. Joseph B. Smith

Purnea Mission: Brethren in Christ Mission House, P.O. Madhubani, Purnea, N.E. Rly., Dist. Purnea, N. Bihar, India. Rev. and Mrs. Charles E. Engle

Ulubaria Mission: Ulubaria, Howrah Dist., West Bengal. Rev. and Mrs. A. D. M. Dick

Africa

General Superintendent, P. O. Box 711, Bulawayo, Southern Rhodesia: Bishop and Mrs. Arthur M. Climenhaga

SOUTHERN RHODESIA

Bulawayo Outstations, P. B. 101 M, Bulawayo, Southern Rhodesia: Rev. and Mrs. R. H. Mann

Matopo Mission, P. B. T 191, Bulawayo, Southern Rhodesia: Rev. and Mrs. Alvin J. Book,

Rev. and Mrs. Ira M. Stern, Miss Mary H. Brenaman, Miss Velma R. Brillinger, Miss Mary C. Engle, Miss Nancy J. Kreider, Miss Dorothy M. Martin, Miss Eva Mae Melhorn
Mtshabezi Mission, P. B. 102 M, Bulawayo, Southern Rhodesia

Station: Rev. and Mrs. Glenn C. Frey, Miss F. Mabel Frey, Miss Ruth T. Hunt, Miss Anna R. Wolgemuth
Outstations: Rev. and Mrs. Chester F. Wingert

Mtshabezi Mission Hospital, P. B. 101 M, Bulawayo, Southern Rhodesia: Dr. R. Virginia Kauffman, Mr. Joseph G. Ginder, Miss Martha L. Lady, Mrs. Roy H. Mann

Wanezi Mission, P. B. S 129, Bulawayo, Southern Rhodesia
Station: Rev. and Mrs. J. Earl Musser, Miss Anna R. Engle, Miss Miriam L. Heise, Miss Mary E. Heisey

Outstations: Rev. and Mrs. George E. Bundy

NORTHERN RHODESIA

Macha Mission, P. B. Choma, Northern Rhodesia

Station: Rev. and Mrs. J. Elwood Hershey, Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Anna J. Graybill, Miss Edna M. Switzer
Hospital: Rev. Dr. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman

Nalumbha Mission, P. O. Box 173, Choma, Northern Rhodesia: Rev. and Mrs. H. Frank Kipe

Sikalongo Mission, P. O. Box 131, Choma, Northern Rhodesia: Rev. and Mrs. A. Graybill Brubaker, Miss Anna L. Kettering, Miss Gladys I. Lehman

Japan

11 Higawara, Hagi City, Yamaguchi Prefecture, Japan: Rev. and Mrs. Peter A. Willms

Israel

Bishop and Mrs. Jesse F. Lady, P. O. Box 50, c/o M. G. Griebenow, Jerusalem, Israel

Missionaries on Furlough

Sr. Effie Rohrer, 2421 Oneida St., Pasadena 10, Calif.

Elder and Sr. George E. Paulus, Box 38, Souderton, Penna.

Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.

Rev. and Mrs. David Climenhaga, Grantham, Penna.

Miss Shirley Bitner, Ridgeway, Ontario, Canada

Miss Rhoda Lenhart, c/o Dr. P. G. Lenhart, Arcanum, Ohio

Miss Fannie Longenecker, R. R. Abilene, Kansas

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

Miss Florence Hensel, 2001 Paxton St. Harrisburg, Pa.

Miss Lula Asper, c/o Norman Asper, R. 2 Harrisburg, Pa.

Miss Erma Z. Hare, c/o Loy Hare, Allen, Penna.

Miss Leora Yoder, R. 2, Mechanicsburg, Penna.

Rev. and Mrs. Lewis Sider, 2001 Paxton St. Harrisburg, Pa.

Miss Elizabeth H. Engle, Bausman, Pa.

Excerpts from the Life of D. R. Eyster, Thomas, Okla.

Submitted by R. I. Witter

DAVID EYSTER grew up in the days when those who wanted to be converted simply rose from their pews and stated, "I want to be a Christian." From that simple confession of faith, David Ramp was converted at the age of nine. As many other men and women, he went from the place of worship "a new creature in Christ Jesus" not to live the same old way, but to live lives that were changed because their hearts were cleansed by the precious blood of Christ.

Not being aware of all that it meant to be a follower of Christ, David drifted away from God. Under the ministry of Bishop Samuel Zook, Jr., he was reclaimed in 1896. During this time the Lord began to talk to him and called him to preach, but he never told any one, not even his wife. Six months later, he was ordained to the ministry by Bishop Samuel Zook, Sr. The details of his ordination are most interesting. Bishop Samuel Zook visited the Oklahoma Territory in the interest of promoting the work of the Lord. While visiting the vicinity of what is now Thomas, Oklahoma, Bishop Zook held an election for a minister in the Sunday meeting. The choice fell almost unanimously upon Bro. David Eyster. On Wednesday evening he was presented before the church and not only the members, but the entire meeting stood in favor of him being ordained and, after the usual private examination, he was regularly ordained on the second Sunday morning of the meeting. A straw cow stable was converted into a brush arbor to make a place for the ordination on the Frymire place about three miles from Thomas. Bishop Zook reports in his relating of the matter, "Brother Eyster was wonderfully led out into the light of a full consecration and we pray that the Lord may keep him very humble at the feet of Jesus."

LEEDEY, OKLA.

In the early days of Oklahoma, when young men became of age, they immediately filed a claim on some unclaimed government land and started their families and homes. When two of the Switzer boys became of age, all the land around Thomas had been taken, and they had to move further west to find land. They settled about

seven miles southwest of Leedey, Oklahoma.

These two young men attended church services in a community where there was a union Sunday school in progress. Preaching services were conducted by ministers of various faiths. When these ministers failed to fill their respective appointments, the young men suggested that they try to secure some of our ministers from Thomas to preach for them. Bro. Eyster responded to the call and for a number of years he travelled those sixty miles over almost impassable roads and hills in his model T Ford, often getting stuck in the mud in the hills.

In the course of time, an organization was affected and many people were brought into the Brethren in Christ Church, and Bro. Eyster baptized them. Among one single group of people who were baptized, three served as deacons and one as assistant pastor.

The time came when a resident pastor was needed so I. G. Engle was sent from the congregation at Thomas. He remained to shepherd the flock for eighteen years.

Bishop Eyster conducted many meetings at Leedey in the interest of promoting the work. During the early tent meetings, disturbances were caused by ruffians who wished to discourage the servants of God. They would throw stones onto the top of the tent or sit in the service and make noise purely to disconcert the minister. Bro. Eyster, however, bore all of this patiently and continued to preach.

There are many visible results of the labors of Bro. Eyster in that field of service. Many of the people converted in his meetings are giving full time to the Lord's work. And there are many, many more people who will always thank God for sending them Bro. Eyster to labor among them.

About 1 year after he was ordained to the ministry, he with his wife, and

Sr. Book and her husband and Bro. and Sr. Kraybill went to Okla. City to attend a Holiness meeting. They drove a team hitched to a lumber wagon. At this meeting Bro. Eyster felt the need of more power of God to preach the gospel, so he went forward to seek God for a deeper experience. He received a wonderful experience and the power of God came into his life.

A Correction

The title of Sister Elizabeth Engle's article in the last issue of the *Visitor* should have read, "... the doings of A Missionary Secretary" instead of, "A Missionary." We apologize.

The Editors

Christian Perfection and Human Infirmary

The longer I live, the larger allowances I make for human infirmities. I expect more from myself and less from others. Go thou and do likewise. I want you to be all love. This is the perfection I believe and teach. And this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. To set perfection too high is the surest way to drive it out of the world. Whereunto you have attained, hold fast; never cast it away through a voluntary humility.

—Quoted from John Wesley by
Bishop Mallalieu.

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